2: Damm et al. --76-77
116, 857

(1909) 1938

Woleaians
Ifaluk

Children lead a happy and carefree existence; they help their parents, but most of the time they play outdoors, sing, and dance in the moonlight. On all of his expeditions Sarfert was accompanied by a throng of children, who tried to attract his attention by doing all kinds of tricks (standing and running on their hands). Naughty children are always whipped. The smallest boys are allowed to go into the men's house, and so they participate in the life of the men from a very early age. When they reach a certain [77] size, between the age of 4 and 7, the boys receive a loin apron; the natives say this is "because the mothers and sisters do not want to see their boys naked any more." At this time the column of the nose is also pierced with a fish-bone, and a fragrant blossom (waróñ) is inserted in the opening. Little girls receive the apron siwisiǰ sooner than they do on Sorol, for example.

4: Krämer--107 (1909) 1937 Woleaians
116, 857, 881 Lamotrek

No initiation ceremonies are held.

Young girls early go out to gather fire-wood and they also take care of the hearth, cook, etc. When they are ten years old they are sent into the taro fields. For the sake of solemnity at the time of puberty, gabuitiu, a little banquet is held and taro, bananas, etc. are served; the men occasionally contribute young coconuts, fish and pigs. For three or four days the girl is bathed three or four times daily and is rubbed with the yellow turmeric color substance known as rong. The women at that time often perform dances....

12: Lutke--137
116. 857

(1828) 1835

Woleaians
Woleai

On the wind side we noticed with pleasure how the boys ran bravely and skillfully into the breakers and captured some enormous sea-urchins.

28: Spiro--96 (1947-48) 1949 Woleaians
116, 857, 513, 776 Ifalik

"The younger children have no regular sleeping habits, nor are they compelled to sleep at designated times by their parents. None are required to take afternoon naps, sleeping when they are tired, and they are not required to retire at an earlier hour than the adults. However, they cannot stay out after dark, because the parents warn them of the alus that may be abroad at night. Sleep, generally, is viewed as a completely natural phenomenon, induced by fatigue. And it is thus explained to children, if they ask."

28: Spiro--96 [2]
116, 842, 864, 857

(1947-48) 1949

Woleaians
Ifalik

"Children begin to ask questions about this time, and the parents or adults usually answer them realistically, there being no body of knowledge that is concealed from them. Questions concerning the mystery of birth, either their own or of others, occur, according to some informants, but not according to others. In a study of all children in the island, it was revealed that none had any conscious conception of childbirth and conception, and none had ever asked their parents. This survey was substantiated by a number of adult informants who insisted that their children had never asked. On the other hand, at least one man claimed that his children did ask, and that he had explained to them the processes of conception and childbirth. The adult informants who claimed that their children had not inquired into human parenthood, asserted that they did inquire into animal parenthood, in which case the parents were evasive. When the child asked where a dog, for example had come from, they would answer that it had come from Rauau or Felarik, (naming various districts in the island.) If this answer did not satisfy the child, and he attempted to probe further, he was rebuked, and told to stop inquiring further into the matter. ('What you talk about to me? You stop. You no talk about that.')

On all other questions however, the children are given the available information, if there is information. On the other hand, if the parents don't know, they discourage the child from probing. For example, children who ask about the creation or function of heavenly bodies, or other natural phenomena, such as the wind: 'You ask me? Me savvy? Very bad talk, I no savvy.'"

28: Spiro--97 (1947-48) 1949 Woleaians
116, 857, 538 Ifalik

"There are no children's stories to stimulate the child's imagination, nor any other tales of fancy."

28: Spiro--102 [2] (1947-48) 1949 Woleaians-1-2
116, 865, 857, 578 Ifalik

"Some simple examples of aggression may be described. Five year old Talavusman had cut his leg, and as I applied merthiolate to the cut, he began to cry. Iliakong and Lezabung, who were sitting with us, began to make fun of him, laughed at him, and imitated his crying.

Lemalialok told Talavusman to sit down. He refused and spit in her face. Talemelemar, who was present, then spit in Talavusman's face.

A group of children were digging for some roots. Talemelemar tried to dig for the root of some girl. She pushed him aside, and he fell on his face, crying. While digging, Iliakong smeared dirt all over Talavusman, who withdrew from the scene.

Often, the aggression is minor, but the reaction is severe. The children fight over the possession of the most trifling object, and the loser weeps bitter tears, usually falling to the ground screaming. When playing, the children are constantly frustrating each other, and they then burst into sham screaming. I say sham, because the tears and

cries disappear the moment the frustration is removed. (20)"

"20. This pattern of crying at the slightest provocation can, probably be traced to the infancy situation, where it was a mastery technique. Crying would always relieve the frustration. These children still attempt to master their reality situation with a technique that no longer works. It is typical regressive behavior, an attempt to cope with a problem on a lower level of integration. It is only after they realize that crying is of no avail that they abandon it."

28: Spiro--103 [2] (1947-48) 1949 Woleaians
116, 857, 578, 865, 231 Ifalik

"Just as the other children try to distract the adult's attention from the child [WPM: see p. 103, paragraph 1-5.] he is with, so the latter tries to distract his attention from the other children. If, while holding Iliakong, I would turn to give some attention to other children, she would twist her face into mine, laugh and smile at me, put her lips on mine--all to keep my attention exclusively on her. Once, after I deliberately shunned her in favor of the others, she bent down, with her buttocks close to my face, and made a flatulation sound with her mouth--a favorite form of aggressive behavior.

At times, the patterns of aggression interfere with those of cooperation. As we came into a canoe house, a man offered us some taro. Talemelemar took some, and offered a piece to Iliakong, bringing it to her. She placed it on the ground, stood up, and hit him on the head.

Much of the children's aggression, of course, is sublimated in their games, which we shall describe shortly, or is displaced onto dogs. The children, as well as the adults, mistreat the dogs. A three year old was bitten by a dog, but not until he had beaten it for no reason at all with a heavy pole. Uveli, a young lad, held a dog's head on the ground, its ears squeezed together, while the children laughed with great zest. When the dog managed to escape, Uveli kicked it. Children often kick the dogs, pull their tails, and in general maltreat them."

28: Spiro--104
116, 857, 476

(1947-48) 1949

Woleaians
Ifalik

"Explicit patterns of solicitude and mutual helpfulness in the young children are not too frequent. Naturally, since they play together all day, their interractional patterns are more cooperative than antagonistic. But the number of overt gestures of care and concern are not many. At times, if I gave candy to one child, he would not keep it, but would pass it on to another, and then ask for another piece for himself. At times, if two children are fighting, and one falls to the ground, a third child will pick him up. One afternoon Talavusman and Talemelemar had a battle royal, the former screaming with fear, rage, frustration, and pain all in one. Later in the afternoon, he came to have his leg rebandaged, Talemelemar came with him, and displayed great concern for his welfare. He brought him a mat on which to sit, told him how to hold his leg, and was most solicitous and sweet. But these occasions are infrequent."

28: Spiro--104 [2] (1947-48) 1949 Woleaians-1-2
116, 857, 573, 186, 591 Ifalik

"We may now examine the broader aspects of the interraction of children with their peers. From infancy through the latency period boys and girls play together, and comprise play groups. These groups are usually comprised of all the children of one district, though may at times include children from the other district of the island, as well. But rarely will a child from one island play with the children of another island, and never will he be a regular member of their play group. This does not mean that the play groups are formalized or structuralized, because they are not. It means that children of one district play together because of the factor of geographic contiguity, and thus patterns of interraction are created between them in terms of dominance, subordination, etc. But it is not only contiguity that creates the formation of these children's play groups. The adults deliberately restrict their mobility. A child under 9 or 10 is not permitted free access to the entire village, and never does he go from his district to another, unless accompanied by an older boy or girl, or an adult. This means that only children who establish intimate contacts with children outside of their own district are the aevam, adopted outside of their district who spend time both in their biological and foster parental homes. The other children see little of each other except at public gatherings--economic, political, religious. When adults are asked for the reasons for these restrictions on mobility, they give two answers. First, the parents want the children near them so that

they can instruct them in certain skills, whereas if the children were constantly away, they would never learn. Second, the children might break something belonging to a stranger in another district.

This restriction on mobility is carried through into adult life. It is on rare occasions that inhabitants of one island visit the other, or even another district. Except for the women of Felarik to Falalap to work the taro patch, or the men in either island collecting their toddy from their inherited trees which may be in another island, they remain in their own districts. And, as we shall see, this pattern is reflected in the choice of a mate, who is usually chosen from one's own island."

28: Spiro--104-105
116, 857, 573

(1947-48) 1949

Woleaians
Ifalik

"The play group is comprised of all the boys and girls of a district. The ages may range from two or three to eight or nine. Always, however, when a large number of children play together, they are supervised by one or two girls in the latter ages. That is, two or three children may play themselves, but if a number of children [105] play, they are accompanied by two or three of the nine or ten year old girls, who act as supervisors. This is part of the girls' social responsibilities that the older boys do not share. The latter by this time have formed groups of their own."

"A few general notes on children's play may be in order. Generally, one is impressed (after long and constant observation) with the egocentricity of the children's play. (21) Each child seems to be acting out his own private phantasies, in conjunction, to be sure, with other children, but with his own private meanings. There is no real integrated or meaningful interraction, in the sense of role taking, but each child is trying to serve his own ends, which may be served by playing with others. That this is true is demonstrated by the fact that the child, if he is dissatisfied with the way the others are playing, will drop out of the group, and play by himself. Another characteristic is the lack of consistency or constancy in their play over a sustained period of time. They precipitately change from one activity or game to another with no warning at all, or may drop all activity for no discernable reason. Another characteristic of the older children is the randomness and/or lack of goal directed activities. When I was still new to the culture, I would ask a group of boys what they were doing, and they would answer, 'tar', nothing. When I got to know them intimately, I began to understand the truth of the remark. At the same time, their behavior may be completely random--throwing of stones, not at any target, or goal, just throwing of stones.

This randomness of behavior is even more marked in the younger children, but one would expect it in them, since they are still in an exploratory state, and at the same

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"21. Susan Isaacs states this as a general characteristic of the play of children."

time their behavior is more egocentric. Theirs is isolated play, in which the contact is geographical, not interractional. For example, two little boys, about two years old, were playing near the cook-shed, in which the women were preparing food. As I walked up, one was sitting, sucking on a blade of grass, laughing to himself, as he chewed it. The other one just sat and stared at me, after which he put his hand in his mouth, sucked it, and then kicked the dirt with his feet. He then rose, smiling, and walked from the shed. One of the women (not his mother) brought him back. He sat down, sucking his finger, then sucked a twig. Meanwhile the other boy was endlessly winding a piece of grass around and around the twig to which it was attached. The other boy began to play with his toes. This went on for a long time, each child turning from one activity to another, completely ignoring the other one."

28: Spiro--105 [2] (1947-48) 1949 Woleaians
116, 857, 526 Ifalik

Another characteristic on all levels of child play is the absence of competitive sports, or any other competitive activity involving physical skill or prowess. One might expect to find fighting or wrestling matches, tree climbing contest, canoe races, etc., but they are completely absent."

28: Spiro--105-106 (1947-48) 1949 Woleaians
116, 857, 524, 177 Ifalik

"The number of games the children play is quite limited. Boys play a game, called kat, which is similar to checkers, and which was unquestionably brought from the Japanese on Yap by the young men who had worked there. The game is played by both boys and men, often a boy playing a man. A board is ruled into horizontal and vertical lines, about nine vertical and twelve horizontal. Each player has twelve pieces of coral or coconut midribs, with which he tries to 'capture' those of his opponent, by 'jumping'. One may jump in either direction, and the 'king' may traverse as great a distance as he wants. The winner, of course, is the one who captures all of his opponent's pieces. This game, it should be noted, is the only game in which there is a 'winner', and it is not native. The boys and young men play it with avidity, [106] often with great enthousiasm. This is true, also, of the card games that the young and old men, but not children play. Adults have no competitive games or sports either. The Japanese had taught them some card games, but they had no cards. We gave them a deck, and they played the game with great relish, often spending hours at a time at it. What is significant, of course, is that the culture provides no competitive games, in which one child is victorious over another."

28: Spiro--106 (1947-48) 1949 Woleaians
116, 857, 524 Ifalik

"On windy days, the boys make human-like figures from coconut leafs (karigeli), with long legs', and when they are placed in the wind, they 'walk' for some distance.

The older boys make kites from coconut leafs, which they fly on windy days. They also make model canoes, and sail them in the lagoon on windy days.

Some of the boys made a wagon, which I saw used only once. They used four wooden disks, as wheels, used long poles as the body proper, and pulled each other around, having great fun.

A frequent activity of the boys is the spinning of tops. A coconut stem is inserted into a coconut bud, which when twirled in the hand and released on the ground, will spin very well.

The younger children, both boys and girls, play with these tops, but do not spin them too well. Usually they merely throw them into the air, retrieving them when they fall, repeating this pattern incessantly. This retrieving pattern is a favorite one. They roll plates on the ground, balls and other objects, running after them to retrieve them. Or else they play 'catch' with some object, throwing it, or batting it, back and forth."

28: Spiro--106 [2] (1947-48) 1949 Woleaians-1-2
116, 857, 524, 831 Ifalik

"A game played by two children involved rolling a bottle-cap on the ground, which the other child, would pick up, and return to the other. But the formal structure of the game is always accompanied by personal behavior and symbolism. For example, Iliakong and Talavusman were playing this game when the latter had a sore knee so that if she over-threw the mark, she would have to retrieve the cap, since he could not run. Each time she ran for the cap, she would bend her head to the ground, put her hand between her buttocks, and giggle, and he would laugh with her.

Another game, a variant of this, is rolling a ball (made of coconutleaves) on the ground, while a model windbreak is standing near one of them. The windbreak is not touched, but it fell over in the course of the play, the participants and observers would break out into peals of laughter. Instead of windbreak, they would set up a coconut fan against a stick, with the purpose of knocking it down with the ball, and if they succeeded, they would again break into great laughter. (22)

"22. From the intense excitement and the 'obscene' nature of the laughter, one could probably infer that the knocking over of the stick with a ball is an unconscious coitus phantasy, shared by all."

28: Spiro--106 [2]
116, 857, 524, 831

(1947-48) 1949

Woleaians-2
Ifalik

Another favorite game is the play-wearing of clothes. Both the little boys and girls (nude) would wrap cloth about them, and parade about the house or courtyard. Or they would wrap themselves in blankets, parading around the house, and then lie down together under the blanket."

28: Spiro--106-107
116, 857, 524

(1947-48) 1949

Woleaians
Ifalik

"Another game was a semi-wheelbarrow game, in which one child would hold the leg of another, the latter thus attempting to walk on one leg. [107]

The children also had a game of 'it.' Two children would stand opposite each other at about a distance of thirty feet, and another child would be 'it' in the center. The two on the outside would attempt to hit him with a coconut leaf 'ball', and the one who succeeeded would then take his place in the center.

Playing 'house', I observed only once. Two pre-pubertal girls had erected a house of coconut leaves, and had spread mats on the floor inside. They sat outside the house, like two Ifaluk matrons, making wreaths, while a number of younger children were playing in the house, and were treated as the children of the two girls."

28: Spiro--107
116, 857, 524

(1947-48) 1949

Woleaians-1.2
Ifalik

"Much of the play and games occurs on the beach or in the water. One favorite was jumping head first into the lagoon from the run-way that led from the shore to the over-water-head. Another was just swimming or splashing in the water, or playing tag in the water. On the beach, many kinds of activities were indulged in. A few examples might be of interest. One afternoon some children dug holes in the sand, trying to build bridges between the holes. The boys became weary and lay down, and the girls covered them completely with sand, and then ran off leaving them. The younger children would often build and destroy one sand pile after another. The following description is a complete account of the sand play of an entire afternoon. Talemelemar (boy) and Iliakong (girl) were kneeling in the sand on the beach, piling sand on their legs and thighs until the laps were covered. After tiring of this, they each filled a basket with sand, filled it with water, and threw the mixture into the air. Iliakong threw a basket of sand at Talemelmar who became angry, and retaliated by throwing some at her. They, both seem to enjoy this, so they continued throwing baskets of sand at each other, enjoying the entire proceedure immensely. They suddenly tired of this and returned to the task of filling their baskets. When hers was filled, Iliakong threatened to throw it at Talemelmar. He screamed and ran into the ocean. He then returned and played in the sand about fifty feet from Iliakong. She knelt by me, playing in the sand, then came over and tried to

look up my shorts. Failing in this, she returned to her play in the sand, this time making a ball from the sand, and kept patting it, and shifting it from hand to hand--singing at the same time, oblivious of everything and everyone. Suddenly she jumped up, threw the ball of sand into the air, then tried to walk on her hands, failed, and returned to her play in the sand, Talemelemar saw her trying to walk on her hands, and attempted to imitate her. They both decided to do it together, and insisted that I watch them. They soon tired of this play, and Talemelemar ran off by himself, while Iliakong reverted to the making of balls. Soon Talemelemar came running back insisting that I watch him as he jumped up and down in the shallow water. When Iliakong finished making her balls she ran to the ocean and threw them into the air. She then returned to pile sand on her legs, as Talemelemar began to make balls. Iliakong too returned to the ball-making, and both of them continued, almost monotonously, to shift the ball from one hand to the other, patting them as they did so. Iliakong accompanied this activity with song, coordinating her singing and patting in perfect rhythm. She made three sand balls and put them beside her basket. I touched one and accidentally broke it, at which she shouted at me, threatened to throw sand at me, and ended by burying the other two in the sand. In the meantime, Telemelemar had built a little hillock out of sand, scraping sand away from it, so that it was separated from the sand surrounding it. He then picked it up and placed it beside the ball he had made. He then made another ball and buried it too in the

sand. Then, taking the other two balls on shore, he began to pack them with great care with mud. At that point, Iliakong ran to him and deliberately broke one of the balls, but he said nothing. She tries to kick the other from his hand, but he pulled it away. The ball she was carrying fell accidentally to the ground, and broke, at which they both laughed uproariously. She then threw sand at him, which he dodged. At this point it began to rain, and we all sought shelter in the canoe house."

28: Spiro--107-108 (1947-48) 1949 Woleaians
116, 857, 524, 177 Ifalik

"The children would play other games at various times. They would attempt to climb a tree or a stump, but if seen by adults, they would be stopped. They would [108] jump into the air, trying to touch their feet before they landed on the ground. They also had a game of tag, in which they would chase each other endlessly around an imaginary circle, screaming with pleasure until they would fall exhausted to the ground.

Another game was to stand facing each other, with the palms of their hands pushing against the palms of another, and then attempt to push the other from his spot. Singing and dancing were favorite pastimes, performed individually and in groups. We shall have more to say about the dancing in another connection. Their songs and dances were imitations of the adult songs and dances, there being none which are specifically for children. The children love to sing and were eager to learn the songs that I sung. Their favorite American song was 'Patsie Orie Arie Aye' which they (and the adults, too) asked me to sing whenever they saw me. Eventually they learned the tune and the chorus, so that they would sing it by themselves.

Both boys and girls would often play in the canoes, just climbing around them, or attempt to paddle them when they were in the water."

28: Spiro--108
116, 857, 524

(1947-48) 1949

Woleaians
Ifalik

"There are no dolls for the girls to play with. The Germans, as we have pointed out elsewhere, induced the people to make dolls for export. But no one thought of using them as dolls to be played with. Apparently the play of the children with actual babies takes the place of play dolls. However, I did observe play with dolls once during our stay. Two little girls were playing with a half coconut shell. When I asked them what it was, they said it was a cat. Later they said it was a baby. They held it in their arms, and sung to it, as a mother would to a child. They then put it in a 'cradle' (a basket leaf), and swung it from the roof pillars. They played with this cradle interminably, constantly taking it down, and putting it back again, tying and untying the string. But this is the only doll play I had seen in our entire stay."

28: Spiro--108-109
116, 857, 561

(1947-48) 1949

Woleaians-L 1
Ifalik

"Children are seldom alone, or out of the sight or ears of the adults. Usually the locale of their play is a courtyard, in view of the women, or in front of a canoe house, in view of the men. Often sit around the canoe houses with the men, doing nothing in particular merely engaging in random movement or rest. The children are not separated from the adults by age differences, and are permitted access to adult groups and activities, so that in the canoe houses they are accepted without protest by the men, and no attempt is made to create bars, or barriers. Though children and adults have differenential [sic] interests, and though there is little question as to which group is dominant and which submissive, there is no marked dichotomy between the children's and the adults' worlds. They both live and interract in the same world, though they play differential roles. It is natural, therefore, that they should play in the canoe houses, or enter them as equals of the men. The little girls may do so as well, something which the adult women may not do, for once a woman has reached puberty she may not enter a canoe house, except with the permission of the men.

A brief quotation from my field notes may illustrate this point. The behavior here described is typical of the daily routine in the canoe houses. As I entered the canoe house, three young men were making rope, as was one of the older boys. A man in his middle twenties was just sitting, while an older man was holding his baby granddaughter

on his lap, and another young married man was lying with his baby son on his stomach. Three young children were lying about. I lay down on a mat, and one of the little girls came over to lie down beside me, putting her arms about me. The baby girl began to mess up the rope of one of the young men, who only laughed, picked her up, and began to play with her. She was then taken by another of the young men, who passed her on to another, until she made the round.

One of the young boys began to make rope, the other watching him. In a little while the latter attempted to wrest the rope from the former, whereupon he became [109] angry, threw the rope at him, and ran out of the canoe house. The baby boy left his father's lap to sit on a board, and began to chew on sugar cane, part of which he offered me. One of the young men called him over, and had him puff on his cigarette. He enjoyed this tremendously, jumping up and down, and clapping his hands with glee. Another man came in, and shortly after his step-daughter came in, and sat on his lap. One of the boys now tried to pull the penis of one of the young men, but the latter rebuffed him. He attempted the same on some of the others but met the same reaction. He lay down, chewing on a twig. The little girl was singing to herself. Suddenly one of the children left the canoe house, and called to another and together they began to throw their tops in to the air. Soon the third child joined them, and they were at their games again."

28: Spiro--114 [3] (1947-48) 1949 Woleaians
116, 857, 866 Ifalik

"Children, as we have seen, play alone in the water without adult supervision, and no alarm is felt."

28: Spiro--117 (1947-48) 1949 Woleaians
116, 123, 857, 839, 864 Ifalik

"The interest of the children in sexual differences led them to an interest in my sexual characteristics. There is one recurrent theme in my field notes, an entry that occurs almost every day--the attempt of the young children to either look up my shorts, or actually feel my penis. This behavior was characteristic of both the boys and the girls. They would lie or kneel beneath me looking up my shorts and giggling, or they would try to put their hands up my shorts. This was not just innocent children's behavior. They knew full well that this was tabooed behavior, for they would become embarrassed, and simulate other activity the moment I let them know that I knew what they were doing."

28: Spiro--117 [2]
116, 857, 839, 864

(1947-48) 1949

Woleaians
Ifalik

"I saw the children play only one game which was an obviously sexual game. A little boy and girl played a game in which they bent their heads between their legs, and then walked backwards towards each other, until they bumped buttocks. They would continue this for a number of times, either bumping buttocks or rubbing them together."

28: Spiro--118 [3] (1947-48) 1949 Woleaians
116, 864, 857 Ifalik

"Whether children observe adult intercourse or not is a moot point, but they do observe and with great glee, the intercourse of dogs. The boys, young and old, leave everything when they are informed of dogs copulating. The girls, if they watch, do so surreptitiously. The boys usually stand behind a tree or a house, and watch them, laughing all the time. What is most amusing to the boys is the difficulty some of the dogs have in removing their penis from the bitch's vagina. The dogs would whine and yelp, and the boys would howl with glee."

41: Bates & Abbott N-5 (1953) 1958
OR21 Woleai OR21
Ifaluk

226 semicircle out from the shore and back again. Then men on shore started hauling in the seine, moving slowly along the beach to close the circle, a process that lasted from midmorning to midafternoon. Men in canoes were constantly guiding the movement of the seine and as the circle narrowed in shallow water, men with great dip nets stationed themselves along the seine at regular intervals to catch the fish that were frantically leaping out from the milling horde within. Finally, as with rop fishing, the imprisoned fish were driven into traps which were emptied into canoes, to be taken back to the Fan Nap [592] where Toroman, as always, supervised the division of the catch by households.

But the photographing of the yating fishing took place late in the summer. We had only been on the island a couple of weeks when we took part in the rop fishing expedition off the reef and we were full of wonderment about everything that went on about us.

535 571 The evening after the rop fishing there was dance practice again. It was going on every evening and I began to develop a theory that daily dancing was a basic element giving cohesiveness to the island's social structure. It seemed to combine the functions of amateur dramatics (participating in activities) and going to the movies (spectator entertainment). In this case the same people were at one time participants and at another time spectators. Even the kids formed their [857] dance groups, clapping and stomping and chanting in shrill, enthusiastic voices—usually in the early evening, before the adult sessions started. (My theory was all right, I think, except that dancing was an intermittent rather than a continuing activity, since there were long danceless periods between the proper ceremonial occasions.)

535 292 Even for these practice sessions, the people generally got pretty much dressed up, the men at least wearing garlands of flowers on their heads and coconut-leaf skirts over their loin-cloths. The men of Ifaluk, of course, tended to be the gaudier sex. This may be "natural" not only for man but for animals in general, Western civilization being out of step in this regard. Even in the West it hasn't been so long since the days of bright, embroidered waistcoats, and Hawaiian shirts seem to be spreading now in certain parts of the United States.

000 At any rate, Ted thought it was time for a present when Bakal